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Sixty Years with the Bible is a most lucid account of the steps in the journey the author took from saying "The Scriptures limit me to this" to saying "The Scriptures open my way to this," or, as it is expressed again, from "using the Bible in the light of its statements" to "using it in the light of its principles." But the book is a disappointment to those who hoped from it some adequate appraisal of the religious value of the Bible under modern conditions. Beginning with the prevalent opinion of his boyhood that the Bible was the inerrant and infallible Word of God, this record of his experience shows how one piece of authority after another was stripped from it until it becomes to him valuable chiefly if not altogether for its testimony to Christ. His two most comprehensive statements of the matter are as follows: "The glory of the Bible for my purpose as theologian is that it gives me Christ whose revealing shows me God the center of the system, that it instructs me in the Spirit of Christ which is the organizing principle, and that it provides me with abundant congenial material for the building-up of doctrine." This professional judgment of the worth of the Bible is paralleled by another more human one. "It is certain that the Bible gives us knowledge of Jesus, and that Jesus gives us knowledge of God, and that God as Jesus reveals Him in the true light of life."

But to those of us who have sat in grateful reverence at the feet of Amos and Hosea and Jeremiah and the "Second Isaiah" to mention but the greatest, and who remember the reverence of Jesus before Moses and the prophets, this statement falls far short of the truth. As a matter of fact the Bible introduces us to the souls of the spiritual progenitors of our race to whom if men will not listen they will not be persuaded though one rose from the dead. The modern conception of the Bible puts at the disposal of men the enduring springs of the religious life. It is the salt which prevents them from spreading that "death and miscarrying" which the books under review prove was borne to other ages from the Holy Book.

A. W. VERNON

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THE STUDY OF RELIGION IN THE ITALIAN UNIVERSITIES

An interesting and valuable contribution to the question as to the part which university scholarship plays in the evolution of religion is furnished by two competent scholars.¹ Mr. Jordan writes Part One—under the

¹*The Study of Religion in the Italian Universities.* By Louis Henry Jordan and Baldassare Labanca. London, Edinburgh: New York, Toronto, and Melbourne: Oxford University Press, 1909. 324 pages. \$1.44.

title of "An Experiment"—treating of the inauguration of this study, its earliest official teachers, and subsidiary university departments. This is a suitable introduction to Part Two which is a careful translation of Professor Labanca's *Earlier and Later Hindrances Confronting the Study of Religion in Italy*. He shows Italy's apathy toward the study of religion. Earlier hindrances are found in Italy's excessive reverence for the past. Later hindrances appear in questions raised by modern philosophy and science. He also discusses the abolition of the theological faculties, and closes with some reflections and conclusions. Mr. Jordan then contributes Part Three on "The Outlook" in which he treats of the modernist movement, and some significant signs of the times. The above outline gives a general idea of what the reader will find in the book.

Between the religious apathy of the Italian people and the steadfast opposition of the Roman church to all progress in religious and philosophical thought, the Italian universities have made very little advancement in the scientific study of religion. A few superior minds like Mariano and Labanca have done excellent work that will tell when at last Italy shall in good earnest take up the study of religion in its broadest sense.

Labanca, while not an enemy of religion or even of a true Catholicism, is nevertheless an ardent defender of the historico-critical and comparative methods of study. He is well posted on the results reached by a large and brilliant group of Italian scholars—philologists, orientalists, philosophers, archaeologists, and students of folklore. All these contributions will be of extreme value as soon as it shall be possible to utilize them.

But perhaps readers of the *Journal* will be chiefly interested in Mr. Jordan's chapter on modernism. Notwithstanding all that has been written on modernism it appears that there is no very generally accepted definition. It may be that this chapter will prove to have contributed something to the subject. Modernism has a long ancestry. It did not originate in any sense of irritation, and it came to maturity among those who, thoroughly loyal to the church, were in sober-minded fashion fitting themselves for the priesthood. But they caught the spirit of modern inquiry, and were gradually led to seek the adaptation of Romanism to new and well-established concepts and modes of thinking. Modernism, while not a movement peculiar to the Church of Rome, "represents a distinctly Catholic movement and possibly a great turning-point in the history of a faith that has exercised agelong and worldwide sway" (p. 204). It is consciously at war with Protestantism. It is in revolt against certain features of Catholicism, but it is tenfold more in revolt against Protestantism (p. 218). While it has its counterpart in

certain features of Protestantism the two movements are essentially distinct. Lutheranism begged for freedom to believe; modernism begs for freedom to think (p. 217). Lutheranism was in many respects crude, hesitant, and narrow; modernism is educated, confident, and overwhelmingly Catholic. Some features of modernism are : (1) modernism claims the right to pursue its present preliminary studies; (2) to think for itself; (3) to be recognized as one of the true lineal successors of that teacher who is so often summoned to refute it—Thomas Aquinas (pp. 253, 254). These catch sentences may serve to indicate the drift of the argument. One of the reasons why modernism is not more effective is that so many of its champions keep hidden. The reasons for this are obvious; nevertheless, would it not be better to come out in the open and take the consequences? That is the way in which all great causes are won.

Mr. Jordan states that if this work should be accorded a favorable reception "it will be followed by others dealing in succession with the study of religion in the universities of the different countries of Europe." The present reviewer hopes that the good work may continue.

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THREE BOOKS ON THE ATONEMENT¹

Though the three volumes before us differ in their size and in their treatment of the problem, they possess sufficient features in common to justify one in grouping them together. The Chicago book is by far the ablest and the most comprehensive. It exhibits briefly (*a*) the exegetical or historical sources of the atonement conception, (*b*) the dogmatic presentation or religious philosophy, and (*c*) the social or ethical application of the doctrine. Mr. Walker's treatment of (*a*), which is characterized by his well-known breadth, is confined to the New Testament, and his pages upon (*c*) are less pointed than those of the American theologians. President Hyde's little book is in fact a searching and impressive exposition of social duty as the Christian obligation, and Professor G. B. Smith is equally alive to this aspect of the question in his paper (269-319) upon the significance of the biblical teaching upon the atonement. Like the others he succeeds

¹ *Biblical Ideas of Atonement: Their History and Significance.* By Ernest DeWitt Burton, John Merlin Powis Smith, and Gerald Birney Smith. Chicago: The University of Chicago Press, 1909. 335 pages. \$1.

The Gospel of Reconciliation, or At-one-ment. By Rev. W. L. Walker. Edinburgh: Clark; New York: Scribner, 1909. vi+245 pages. \$2.

Sin and Its Forgiveness. By William DeWitt Hyde. New York: Houghton Mifflin Co., 1909. 116 pages. \$0.50.